

FEDERAL COUNCIL

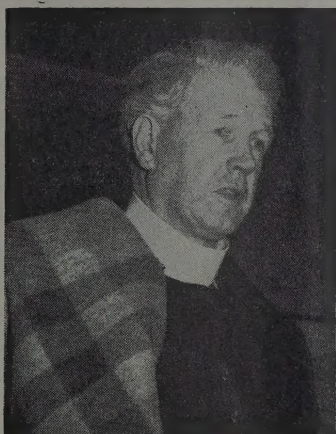
Bulletin

VOL. XXV, No. 4

APRIL, 1942

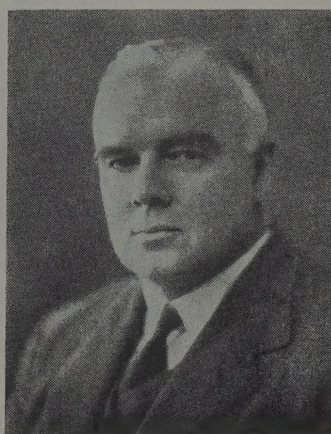


Two Ecumenical Ambassadors



Associated Press

Dr. James Hutchison Cockburn, Moderator of the Church of Scotland, as photographed by a reporter when he alighted from the Transatlantic Clipper.



Dr. William Paton of London, Secretary of the International Missionary Council and of the Provisional Committee of the World Council of Churches.

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

UNITED STEWARDSHIP COUNCIL Chicago, Ill.	April 7, 8, 1942
NATIONAL CONFERENCE OF CHURCH LEADERS UNDER AUSPICES HOME MISSIONS COUNCIL AND RACE RELATIONS DEPARTMENT OF FEDERAL COUNCIL Richmond, Va.	April 15, 16, 1942
GENERAL CONFERENCE, COLORED METHODIST EPISCOPAL CHURCH Chicago, Ill.	May 6-20, 1942
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	May 15, 1942
GENERAL SYNOD, REFORMED PRESBYTERIAN CHURCH Sparta, Ill.	May 19, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Milwaukee, Wisc.	May 21, 1942
NORTHERN BAPTIST CONVENTION Cleveland, Ohio.....	May 26-June 1, 1942
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Columbus, Ohio.....	May 27, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. Knoxville, Tenn.....	May 28, 1942
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Albany, N. Y.....	June 4, 1942
ANNUAL CONFERENCE CHURCH OF THE BRETHREN Richmond, Va.	June 10-16, 1942
GENERAL COUNCIL OF CONGREGATIONAL CHRISTIAN CHURCHES Durham, N. H.....	June 18-25, 1942
NATIONAL BAPTIST SUNDAY SCHOOL AND B. T. U. CON- GRESS OF AMERICA Atlanta, Ga.....	June 23-28, 1942
GENERAL SYNOD, EVANGELICAL AND REFORMED CHURCH Cincinnati, Ohio	June 24-July 1, 1942
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Grand Rapids, Mich.....	July 28-August 2, 1942
SEVENTH DAY BAPTIST GENERAL CONFERENCE Salem, W. Va.....	August 18-23, 1942
NATIONAL BAPTIST CONVENTION, U. S. A., INC. Memphis, Tenn.....	September 8-13, 1942

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church

African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church
Seventh Day Baptist Churches

Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church
Church of the Brethren
(Pending confirmation by Biennial
meeting)

VOL. XXV, No. 4

APRIL, 1942

THE EDITORIAL OUTLOOK

A Prayer for Men under the Colors

Our gracious Heavenly Father, we commend to Thy loving care our sons who have gone forth to serve their country and the cause of freedom, on land and sea and in the air. Shield them from danger; keep them strong and steadfast; give them courage and chivalry; inspire them with devotion to the cause to which they are offering their lives, and help them to achieve a just and lasting peace for the whole world. Hold in Thy holy keeping all those dear unto them whom they have left behind. Cleanse them from the stain of sin and help them to live victoriously, through Jesus Christ our Lord. Amen.

Democracy on the Home Front

In its statement adopted just after the entrance of the United States into the war the Federal Council's Executive Committee emphasized our "priceless national heritage of freedom and democratic ideals" and declared that "we are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within."

"The menace of rival systems from without" is clearly recognized. Issues are involved in the war which concern not only our own freedom but the future of mankind as a whole. A triumph of the Axis would be a triumph of tyranny and irresponsible power over the best elements in our

civilization—the very elements built into it, by long struggle, through Christian influences. Christian people in America are united in their determination that we must win the war. On the assumption that the war can and must be won, and that the winning of it will depend in part upon the clarity of our long-range objectives, the Federal Council is promoting a vigorous study of "the bases of a just and durable peace."

The danger to democracy from without is too obvious to escape attention, but are we equally sensitive to the danger arising from the "degradation of abuse or neglect from within"? While studying the international bases of a just and durable peace, do we not need to be studying also the bases of a just and durable democracy at home? If the ideal of democracy is to claim the allegiance of men, the nation which makes the greatest profession of it must set a convincing example in its own life.

Such a study is of special importance because of the experiment of the United States (and also of its neighbor, Canada) in creating a national unity out of a wide diversity of racial and cultural contributions. It has been our historic claim that here we could be a united people as the result not of any enforced uniformity in race or culture but of mutual respect and free co-operation on a democratic basis. The study is of even deeper importance to the churches be-

cause of their fundamental faith in the oneness of mankind as the family of God.

Our failures in achieving anything like democracy, in the full Christian implications of the term, in our racial and cultural relations in America now appear as a tragic source of weakness in our war effort. We justly condemn the violent racialism of the Nazi theory but we ourselves aid and abet the Nazi doctrine by manifestations of racial prejudice at home. We are shocked when Hitler adopts a deliberate policy of treating the Jews as an inferior people, but do we ourselves do full justice to the Jewish minority in our own midst and protect them from an ignorant anti-Semitism? In Asia, our past assumptions of white superiority become the basis of a Japanese propaganda which seeks to drive a wedge between us and the Chinese by telling them that the Americans never have granted racial equality to the colored peoples and never will. Such episodes as the attempt to prevent Detroit Negroes from occupying new housing quarters, or the discriminations against the Negroes in Harlem or in our Navy are heralded around the world as evidence that America's profession of democracy is a sham.

Leaders in the Federal Council are considering the wisdom of establishing a special commission of the churches to focus attention on ways and means of making democracy more effective in America. The purposes of the commission, as tentatively suggested, would be (1) to study the relations between the racial and cultural groups in America—with special emphasis upon the relation between white and Negro, Gentile and Jew, older American and newer American; (2) to analyze interracial and intercultural tensions; (3) to restate in the most convincing way the democratic ideals and values for which the American churches should stand; and (4) to arouse public opinion to the necessity of vigorous efforts to bridge the gap between our democratic commitment and our present practices.

To make democracy a greater reality in our own American life would be a contribution of the first magnitude both to the war effort and to the vitality and influence of the Christian forces in America.

The New Archbishop of Canterbury

All the churches of the Federal Council rejoice in the appointment of Dr. William Temple as the head of the Anglican Church. His visits to America, as Archbishop of York, have made him personally known and esteemed in all our communions. His leadership in both the Oxford and the Edinburgh Conferences is gratefully remembered. As Chairman of the Provisional Committee of the World Council of Churches we all look to him as the outstanding leader in ecumenical Christianity.

Well-merited tributes of praise are due Dr. Temple both as theologian and as spokesman for Christian social thought. His great book on "Man, Nature and God," to say nothing of other works, is sufficient to insure his rank as one of the foremost theologians of our generation. His progressive thinking on the meaning of Christianity for political and social life is evidenced by his major role in drafting the Malvern report.

But it is as the head of the ecumenical movement that his place is most secure in our affections. While the Church of England claims him as its Primate in a special way, the 76 other churches in 27 different nations belonging to the World Council of Churches may think of him as their "primate" also.

Why a Post-Easter Let-Down?

The spiritual needs of our people are continuous, not seasonal. Strain and tension will continue unabated after Easter. The churches, however, build up their efforts in a steady acceleration culminating appropriately in the climax of Easter; and then—partly because of weariness, partly because summer and vacations are in the offing, partly because the climax has been reached, many churches, especially in the cities, shift into neutral and coast with diminishing momentum almost to a complete stop in July or August. Such a let-down would be too costly this year, almost disastrous to our people, to the nation and to the churches. The need for dynamic spiritual ministry increases daily.

Every energy of the churches should be

exerted to the full during these coming weeks. A greater emphasis on Pentecost will contribute to this end. That anniversary marks the birthday of the Church. In such days as these it is more important than ever to magnify the Church as indispensable to the world, the nation, the community and the individual. In such an emphasis lies an opportunity to rally the resources of our parishes for a continuing aggressive program for the fifty days beyond Easter.

Many in our churches, including some of our best Christians, have only a vague idea of the significance of the Church around the world, of its increasing vitality in the midst of crisis, of its continuing fellowship, of its contribution to the building of foundations for world community. Many do not fully appreciate the part the Church has played in the development of the institutions and ideals of our nation, nor its ministry today in the emergency. Emphasis upon evangelism, Christian unity and the ecumenical movement will be appropriate and will give deeper meaning to Pentecost as a climax of this period.

Meanwhile, churches which are alive to their responsibilities will formulate summer programs adequate to the present emergency.

Two Ecumenical Ambassadors

It seems appropriate to speak of the Moderator of the Church of Scotland and the London Secretary of both the International Missionary Council and the World Council of Churches as ecumenical ambassadors. In that capacity they have both been in this country and Canada in recent weeks under the more or less direct auspices of the Department of Relations with Churches Abroad.

Their presence made possible, for example, a meeting of members of the Provisional Committee of the World Council of Churches from a larger number of countries than have been recently represented in any such meeting; *i. e.* Canada, the United States, England, Scotland and Switzerland (represented by Dr. Adolph Keller, long secretary of the Swiss Federation in

addition to his many other responsibilities.) Both Dr. Cockburn and Dr. Paton have been heard over the radio and at great services of ecumenical worship on both sides of the border. They both attended the Delaware Conference and Dr. Paton gave one of the main addresses there. Dr. Cockburn was received when in Washington by the United States Senate and by the President in private audience.

Numerous conferences with church leaders in various fields, lectures at seminaries and universities, preaching and lecturing appointments in widely scattered parts of the country—all have served to bring these notable churchmen into contact with a great cross-section of American church life and to acquaint a considerable number of American and Canadian people with the inner developments in the churches of the British Isles.

In Scotland the Moderator occupies the position next to the King in formal gatherings, and Dr. Cockburn is the first moderator ever to visit this country while in office. His hearty good will, his friendliness, his humor, his understanding and his moral passion have impressed all of his hearers with the really great qualities of the Church which he so fittingly represents.

Save only the new Archbishop of Canterbury, Dr. Temple, who is one of his intimate friends and associates, there is no man in English church life who wields an influence greater than that of Dr. William Paton. His editorship of the *International Review of Missions*, his former leadership of the National Christian Council of India, his numerous books, and his many travels, including nine former visits to the United States, all give him a power for good that is highly significant.

One thing that could not be missed in the speech of either of these spiritual ambassadors was the truly ecumenical note. They have been not propagandists or advocates of a national cause but prophets of the higher and wider cause which commands the loyalty of true Christians everywhere. They return with our gratitude and increased affection as brothers beloved.

A Review of the Christian Missions

FOR six years, the Department of Evangelism has been conducting Christian Missions in cities, on university campuses, and at present in army camps. During this time an evangelistic technique has been developed in these Missions which provides an effective interdenominational approach to the community for our day.

A series of Christian Missions has just been concluded in 44 cities of 25,000 to 100,000 population. This is the largest number of cities to be reached in any one series. Missions were held in all 44 within the brief period of two months—January and February. During some weeks nine Missions were being conducted at the same time.

The National Director had travelled from city to city last autumn in order to confer with the local committees regarding speakers, program, organization, and objectives. Some cities were visited three and four times.

Following Pearl Harbor, only one city dropped out of the schedule. In a few cities, the sudden entrance of the nation into war affected the attendance and the results. All the cities, however, in spite of the new difficulties, carried on aggressively.

In these 44 Missions, a total of over 2,200 individuals served on committees. Very often the local chairman was some well known layman. A total of 1,030 congregations worked unitedly in the 44 cities. Such coöperation resulted in a new sense of fellowship.

One of the objectives of the Missions was to reach the unreached; another was to reach lapsed church members. A total of 545,510 persons attended the sessions in the 44 Missions. The total attendance in the Hagerstown, (Md.) Mission represented 65 percent of the city's population.

Young people were included in the Mission program in every city. The speakers visited 311 senior high schools and 122 colleges and universities. With few exceptions the speakers visited every senior high school and college within the county in which the Mission was held. In some instances a speaker was invited and assigned to a senior high school for the entire week. The total student body reached during the two months was 189,884. There were 27 meetings held for teachers with an attendance of 4,052. Thursday evening mass meetings were held for youth, with a total attendance of 15,150. These were planned and conducted by and for youth.

The radio helped to reach the unreached. The speakers used the radio 331 times.

Altogether, 164 speakers participated. Each Mission city provided travel expenses and entertainment. Everyone in the group rendered unselfish service. These Missioners met 2716 appointments, or an average of 61 each

week. The Missions began on a Sunday and closed on the following Friday night.

The average attendance at special meetings for government personnel was 49. Many meetings were held with labor groups and with business executives. The service clubs offer one of the best opportunities for reaching men who for the most part comprise the business and professional leadership of the community. There were 245 luncheon club meetings with a total attendance of 15,166.

The attendance at the 202 daily preachers' meetings was 7,365. The reports show that 961 visiting preachers attended from other communities. In some cities special meetings were held for preachers' wives.

Seminars met daily and simultaneously in each Mission for the entire week. There was a total of 102 seminars held in the 44 Missions with an attendance for all sessions of 43,990. Such subjects as Religion and Health, The Christian Family, How to Get the Most out of Your Bible, Social Issues and Community Problems, and World Relations, were presented and discussed.

A Mission breakfast was held daily from eight to nine o'clock, when the speakers and the local committee met together for conference, fellowship and inspiration.

The financing of a Mission is a very important part of the program. A total of \$33,903.58 was raised and expended by the cities. Most of this money was received from offerings in the evening mass meetings. Each city underwrote its budget of expense before the Mission was held. Wheeling, W. Va., had the largest surplus, after all expenses were cared for,—\$1,100. Of this amount \$800 was set aside for a new Council of Churches, which has come into being as a result of the Mission. Hutchinson, Kans., raised all its expenses before the Mission was held; hence, it did not take any offerings in the Mission meetings.

Many of the Missions adopted conservation and continuation programs, which will continue at least until Pentecost. The churches in five cities followed their Mission immediately with a week of visitation evangelism conducted under the direction of the Department of Evangelism. In other places, the Lenten plans were enlarged. Several cities have continued the breakfast conferences for an indefinite period to plan and carry on the united work of the churches.

Perhaps the best way to evaluate this series of Missions is to let local leaders from the cities speak for themselves:

South Bend, Ind.—"The Mission was the greatest united Protestant religious effort in twenty-five years.

Our local Council of Churches is revitalized and is beginning a larger and more effective work."

Wheeling, W. Va.—"This is the first time in the history of the city when all the Protestant churches united in a common endeavor. The effect of this Mission is indescribably good—commendation from all quarters—inspiration to all churches—and new courage for all ministers."

Fresno, Calif.—"Our community has been greatly enriched by the Mission. We surprised ourselves that we could do it. The fact that the churches want another Mission speaks well for this one."

Vicksburg, Miss.—"Without question it has been the greatest religious program ever offered in this section of the Southland. The churches want a Mission every year. A committee was appointed to inaugurate a system of weekday religious education through the public schools."

Hagerstown, Md.—"This Mission was probably the

best thing along interdenominational lines ever held in Hagerstown."

Peoria, Ill.—"We feel that the Christian Mission was tremendously worthwhile. Numbers of ministers have commented on the spiritual lift noted in their churches and the community."

Canton, O.—"The Mission was considered a great success in every particular. The members of the team were all high-class, and each one was a master in his or her field."

Sioux City, Iowa—"We are continuing the breakfast meetings each week and we are planning a GO TO CHURCH Campaign from Easter to Pentecost. The Mission was a great spiritual treat to our churches and ministers."

Because of the excellent response in the smaller communities and also because there are so many other communities desiring Christian Missions, the Department of Evangelism has voted to hold another series next winter.

Negro Leaders Address the President

A statement to the President of the United States concerning the present world crisis by Negro church leaders called by the executive committee of the Fraternal Council of Negro Churches of America, assembled at John Wesley A. M. E. Zion Church, Washington, D. C., February 17, 1942.

WE, as leaders of Negro churches . . . more than six million Negro churchmen . . . assembled here to state to you as our President, the position of the Negro churches and their leaders on the war and the present world crisis.

While we have been, and are opposed to war and the application of force for the solution of our problems, war has been forced upon us. Nevertheless, we oppose the fascism, the tyranny, the imperialism and the exploitation of the masses of the nations, which evils, we know are at the basis of this war. We also know that our country, our people and our civilization cannot survive unless the enemies of democracy are defeated.

We realize that there are conscientious objectors in our membership and we approve of government measures to respect their rights. Nevertheless, in this struggle which has been forced upon us, we, as leaders of the Negro churches, take our stand. We pledge every spiritual and material resource at our command in support of our country in the ideals of freedom and democracy. In the light of the existing war conditions, the first great necessity is national unity based on the principles of loyalty and service. To this end, as leaders of the Negro churches of America we send you this message, pledging our loyal support to the nation in this crisis.

It is our deep concern for American democracy that causes us to speak out against those things which hinder the full participation of the Negro in the war effort. Continued exclusion of Negro workers from employment at war production is an injury to the whole American people. The practice of segregation and discrimination in the armed forces lowers the morale of all Americans, Negro and white. Lynchings and discriminations do not unite a people for war. Although Negroes are one-tenth of the population, they are generally disregarded in the administrative organization of government and of private institutions and agencies. In this connection it is regrettable that in a democracy Negroes should be treated without respect for the dignity of their personality and the exercise of their citizenship.

Negro Americans seek only the unhindered opportunity to make their full contribution to the defense of America, as is their right as loyal citizens. Hundreds of thousands of Negro men and women must and should be permitted training and employment for war industries, for aviation and for all phases of the war effort. We are deeply conscious of the action taken by our President to correct abuses and discriminations in industry and public affairs—policies which tend to foster disunity in the nation.

In the spirit of loyalty we urge our President, the Commander-in-Chief of our country at war, to continue and expand these actions to the end that there may be fullest mobilization of the human and material resources of all the Negro people for the winning of the war.

In the face of the conditions before Negroes today, we call upon the President to see that the Government sets the pattern for the democratic participation of all citizens

without regard to race, color or creed, in government jobs, the Army, the Navy, the Marines, the Air Corps and in all government activities. We call upon the President not only to support this ideal by executive orders but also to make full use of his war-emergency powers and to see that these orders are enforced. We call upon Government to stop discrimination in defense housing and all defense activities.

In order to provide suitably trained Negro officers, we request the President to use his good offices to have Negroes appointed to West Point and the Naval Academy. The Negro soldier has always proved his courage and heroism. This is the heritage of Negro youth. In giving their lives as loyal Americans our Negro soldiers imposed

no condition. In the support of the best traditions of freedom and democracy, we pledge our allegiance, our loyalty and our lives in the defense of the nation.

THE COMMITTEE MEMBERS:

Bishop W. W. Matthews, A. M. E. Zion; Rev. William H. Jernagin, Baptist; Rev. James P. Adams, Baptist; Rev. Wm. S. Nelson, Dean, Howard University, Baptist; Dr. William Pickens, Methodist; Bishop D. H. Sims, A. M. E.; Miss Nannie Burroughs, Baptist; Rev. J. A. Jackson, Baptist; Bishop C. E. Russell, C. M. E.; Rev. D. O. Walker, A. M. E.; Bishop John A. Gregg, A. M. E.; Bishop R. R. Wright, Jr., A. M. E.; Rev. E. A. Love, Methodist; Rev. Robert Williams, Methodist; Dr. George E. Haynes, Department of Race Relations, Federal Council of Churches; Rev. Stephen G. Spottswood, A. M. E. Zion; Rev. Woods, C. M. E.; Dr. H. T. Medford, A. M. E. Zion; Bishop P. A. Wallace, A. M. E. Zion; Mr. George B. Murphy, Jr., Episcopal; Dr. C. H. Wesley, Dean, Howard University, A. M. E.

A Plan for a British Council of Churches

By WILLIAM PATON

IT is likely that by the autumn of the present year a British Council of Churches will actually be in existence. This will be a culmination of a series of developments which began before the Oxford Conference of 1937. There were in existence before that date two bodies, one related to the World Alliance for International Friendship Through the Churches, the other to the Life and Work Movement. These were merged after the Oxford Conference in the Commission of the Churches for International Friendship and Social Responsibility. Further, after the Oxford meeting there was formed, under the inspiration of Dr. J. H. Oldham, the Council on the Christian Faith and the Common Life, an authoritative body representing the churches and intended particularly to pioneer in those fields of national life and thought to which the influence of the churches had little extended and in which the relevance of the Christian ethic was least apprehended.

The experience of the last two years has shown that these bodies, in respect to their relation to the churches, tended to overlap. The Council on the Christian Faith and the Common Life was responsible for the *Christian News Letter*, by which Dr. Oldham has placed a great body of readers in his permanent debt; but it proved that in the coördination of the work of the churches the Commission was the body mainly at work.

It has now been decided in principle by these two bodies that they should be merged in a single body to be called the British Council of Churches. A joint committee has drawn up a scheme for such a council and this scheme has been passed by the Council on the Christian Faith and the Common Life. It will come before the Commission of the churches at its April meeting. If no objection is raised the scheme will then be laid before the

churches officially at their summer assemblies and the new council should be in operation by the autumn.

The plan provides that all churches which accept or are ready to accept the basis of the World Council of Churches (in process of formation) shall be eligible for membership. It is proposed that there will be six departments. These will be:

a. *Evangelism*. This term covers the Religion and Life weeks now becoming a very important feature of British life. Nearly fifty centers are in different stages of preparation for such weeks.

b. *Social responsibility*. This department will be concerned with the implementing of the document, "Social Justice and Economic Reconstruction," and with kindred questions.

c. *International friendship and education in international problems*. This section will represent in Great Britain the World Alliance for International Friendship through the Churches and will be concerned with the range of problems covered by the phrase "international questions."

d. *Youth*. The development of an extensive government plan for Youth Service lays a heavy burden upon the churches and the youth section of the Commission already enjoys recognition by the Board of Education and is, therefore, the medium whereby the Government will deal with the churches with regard to this all important department of national life.

e. *Christian unity*. It is still under discussion to what extent this section will represent in Great Britain the interest of Faith and Order or whether another aspect of the problem may be put in the forefront. It is, however, agreed that there must be a department in the new council concerned with the problems of Christian unity.

f. While the above five departments will be regularly related to the Council and its executive, there will be a remaining section called the "Christian frontier," controlled by a special committee largely lay in composition and somewhat independent, concerned with the pioneer work associated with Dr. Oldham's name and others. The

"Christian frontier" suggests the frontier between those within and those without the Church and the frontier also between those aspects of life in regard to which the Christian faith is well articulated and those to which it is not.

The Council will be composed of approximately one hundred and fifteen members with an executive.

The Study Conference on the Bases of Peace

THREE hundred and seventy-seven religious leaders, lay and clerical, representing thirty communions and a considerable number of allied church organizations including twenty-three city and state councils of churches, journeyed to Delaware, Ohio, in early March, to discuss the winning of the peace. Included among the delegates were college presidents, professors, business men, pastors, missionary executives and editors. Meeting on the campus of Ohio Wesleyan University, under the auspices of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, the Conference issued a Message to the churches which has been widely and favorably commented upon by the secular and religious press.

The Conference evidenced its awareness of the fact that the nature of the peace would be conditioned in large part by the conduct and outcome of the war. But with a singleness of mind the conferees adhered to the purpose for which they had been convened—to discuss the political, economic and social bases of peace and the relation of the churches to the total task of post-war reconstruction.

The first act of the Conference was to give "general endorsement" to the statement of Guiding Principles, prepared after months of collaboration, by the Commission to Study the Bases of a Just and Durable Peace. The chairman of the Commission, Mr. John Foster Dulles, has summarized these Guiding Principles in the following manner: Moral law undergirds our world; disregard of the moral law brings affliction; revenge and retaliation bring no relief; we must find a way to bring into ordered harmony the interdependent life of the nations; this requires that economic resources be looked upon as a trust to promote the general welfare; also, because the world is living and, therefore, changing, there must be ways of effecting peaceful change; colonial government, too, must be administered in the interests of the colonial peoples; military establishments should be internationally controlled; there must be personal freedoms and liberties, without discrimination against nation, race or class; the power of the United States carries with it a special responsibility which we have neglected; a supreme responsibility rests upon the Church of Christ; Christians

should, as citizens, seek to translate their beliefs into realities; they must seek that the kingdoms of the world become the Kingdom of Christ.

The entire work of the Conference was predicated upon the belief that "it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class." In this conviction, and with striking unanimity, the Conference declared that it was the inescapable duty of the Church "to speak both to its own members and to the leaders of our political, economic and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life."

Within the framework of this self-defined function, the Conference repeatedly expressed the judgment that American political, economic, and social isolation was henceforth to be regarded as morally indefensible.

The power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations were deemed by the Conference to be among the powers now exercised by national governments but which must in the future be delegated to international government, organized and acting in accordance with a world system of law. By way of implementing this conception of world order the Conference approved a resolution commending the Government for its declared purpose to achieve economic reciprocity within the Western Hemisphere. Approval was also voiced for the provisions of Article 7 of the Anglo-American Pact of February 26, 1942, which called for "post-war participation by all countries of like mind, directed to the expansion, by appropriate international and domestic measures, of production, employment and exchanging consumption of goods which are the material foundations of the liberty and welfare of all peoples; to the elimination of all forms of discriminatory treatment in international commerce and to the reduction of tariffs and other trade barriers."

On the political front the Conference refused to give its assent to any form of international organization restricted to the democracies or to the United Nations. On the contrary the Conference insisted that "the United States pursue a national policy with concern for the wel-

fare of all peoples and that the United States cooperate fully with all nations and peoples in working toward a world order of justice and peace."

In accordance with principles previously enunciated in international gatherings of Christians, the Delaware Conference held to the view that "in areas now under colonial administration, advance toward self-government should be carried forward in substantial progress," and that "the affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these people as members of a world society."

Laissez-faire capitalism and the economics of national socialism were alike regarded by the Conference as inadequate to meet the Christian requirements of justice and fair play. It was conceded that it was not the duty of the Church to "line up on the side of any economic system and certainly not to prescribe details or advocate panaceas." It was held, however, that Christians "must be vitally concerned for the preservation of human values in any and every system." "The Christian doctrine of man as a Child of God," it was said, "carries with it the demand that all men, without distinction of race, creed, or class, shall be afforded the economic means of life and growth." A new ordering of economic life was believed by the Conference to be both imminent and imperative.

Nor were the delegates at Delaware content with discussing world schemes for political and economic organization. Time and time again the Conference turned to the necessity of developing an "international ethos," a philosophy of world relationships enriched by the Christian conception of universalism and quickened by the Christian concern for the well-being of mankind as a whole. "We believe" said the Conference, "that the Christian Church, because of its universal Gospel, its positive world view and its deep concern for both the individual and the nation stands on the threshold of its greatest opportunity to bear witness to the reality of the world Christian community and to manifest in sacrificial living a spirit through which a suffering broken humanity can be transformed into a world community."

The Delaware Conference spoke only for itself and assumes full responsibility for the publication of its findings. But because of the representative character of the Conference, its Message¹ is bound to influence to a considerable extent the corporate mind of the Churches of Christ in America, with respect to the establishment of a just and durable peace.

¹Copies of the Message may be had by writing to the Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York. Price: 10 cents a single copy, including postage; 5 cents a copy on orders of 50 or more copies, plus postage.

Actions of Executive Committee

THE following resolutions adopted by the Executive Committee of the Federal Council of Churches on March 13 are called to the attention of the churches for their careful consideration:

a. Concerning Vice and Liquor—

Whereas, the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlantic City, N. J., in December, 1940, adopted the following resolution:

"*Whereas*, The National Selective Service Act, now in operation, will call up millions of young men for training in military camps and naval stations, and

"*Whereas*, During the World War the Selective Service Act of 1917 set up effective procedures on the part of our government for protecting the young men in the national service from being exploited by the liquor traffic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or the Navy of the United States, and throwing a zone of ten miles around the training camps as a protection against organized vice, be it

"*Resolved*, That we call upon the President of the United States and upon the Secretaries of War and of the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Therefore be it Resolved: That the Executive Committee of the Federal Council of the Churches of Christ in

America reiterates the action taken by the Federal Council in December, 1940, as indicated above, and hereby calls upon the President and the Congress of the United States to take such action as will give to our armed forces protection from the liquor and commercialized vice traffics in order that the physical and moral welfare of our armed forces may be safeguarded and national defense be promoted.

Resolved: That a committee be appointed to present this action to the Military Affairs Committees of the House and of the Senate of the United States and advocate prompt protective action; and be it further

Resolved: That communities adjacent to army camps and naval bases and the churches throughout the country be urged to cooperate in securing necessary measures and in making them effective.

b. Concerning Japanese Evacuated from West Coast Areas—

Resolved: That the Executive Committee authorize an appeal to the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be provided on farms and in homes and in other occupations for American citizens of Japanese ancestry who by government order are being

removed from designated areas along the Pacific Coast, it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened.

Call for More Chaplains

The expansion of the armed forces of the United States following the outbreak of the war last December necessitates a great increase in the number of ministers serving as chaplains. Bishop Adna W. Leonard, Chairman of the General Commission on Army and Navy Chaplains, reports that the Commission has the responsibility of securing 150 new Protestant chaplains each month for the rest of this year. He also reports that the Navy is asking for 75 additional chaplains immediately.

During the three months following the outbreak of the war, according to Rev. S. Arthur Devan, Director of the General Commission, about 1,500 applications for appointment as chaplains were received. This is three times as many applications as were received during an equal period of time last year.

Mr. Devan has recently returned from several weeks on the field, visiting the chaplains as the representative of the coöperating churches. During his itinerary, which took him as far west as the Pacific Coast, he had personal contacts with more than 150 chaplains. The purposes of his visit were to learn at first hand about the problems and needs of the chaplains, to counsel with them about their work, to help both the chaplains and the commanding officers to realize the interest of the churches in religious work in the Army and Navy and to strengthen the bond between the churches and the chaplains.

Summarizing his observations during his tour, Mr. Devan says:

"We may be very proud of our chaplains. There may be awkward ones among them; but, as a whole, they are a splendid group of servants of Christ, working coöperatively in His name."

The chaplain's service takes on added significance at a time when there is the prospect that a large American expeditionary force will be sent abroad. The only effective religious work for most of the men is that which is done by the chaplain, since he is the one religious leader who follows the men wherever they go and is with them continuously under whatever conditions they face.

China Relief Sunday

April 12th, the Sunday after Easter, has been officially designated as China Relief Sunday, by two leading interdenominational organizations—the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America. Leaders of a number of denominational world relief committees have given spontaneous approval. The Committee on Foreign Re-

lief Appeals in the Churches also encourages the observance of this special day.

The primary purpose in setting apart this day is to inspire compassion and prayer for the suffering people of China, for her able leaders, and for our missionaries who have given such glorious Christian witness during China's great tribulation.

A second purpose is to enlarge the vision of American Christians as to the important place China occupies in the total world situation and particularly in the Christian world community.

The date chosen will coincide with the beginning of an intensive effort by United China Relief, through local committees in a thousand cities and towns, to raise a fund of \$7,000,000 for the coming year as an expression of the sympathy and friendship of the American people for the people of China.

Along with other groups receiving parts of the proceeds, four agencies of American churches will be strengthened in their service in China—American Friends Service Committee, Associated Boards for China Christian Colleges, World Student Service Fund (Y.M.-Y.W.C.A.) and the Church Committee for China Relief.

As the response of each community will depend to a large degree on the motivation and coöperation of church members, ministers are urged to plan now to observe China Relief Sunday on April 12th. A pamphlet of information and suggestions for ministers, prepared by the Church Committee for China Relief, may be secured from that Committee (105 East 22 Street, New York) or through ministerial associations in many cities.

America's Prayer Minute

What is happening in the spiritual life of communities where Christian leadership takes America's Prayer Minute seriously is indicated by the following excerpts from a letter from a Methodist minister in a small town in Ohio:

"I have written to you before of the amazing way that America's Prayer Minute is appealing to this community. I am pastor of the Methodist Church in a rural village. Not only my own church, but people of the other churches as well, are deeply interested. We have always made clear that the call came from the Federal Council, the body that comes as near being the voice of the American Church as any body can be.

"We find that children are reminding their parents of the Prayer Minute. In all the six years I have lived here, no religious appeal has met such instant response as this. It has brought family prayer at the supper table to many homes where it was never known before. The boys away in military service from this church are keeping the prayer minute, and feel that it is a tie between them and their people at home. One boy wrote back and asked for additional copies to give some of his friends in camp."

HARPER'S 125th Anniversary Year**The Christian Faith**

By NELS F. S. FERRÉ

"The author's first book, *The Christian Fellowship*, met with a fine response. This second volume deals with the ideas by which the Christian fellowship lives. These ideas, or doctrines, of Christianity, he maintains, invest the Christian faith with finality as compared with every other religion. He affirms that this Christianity of ours is true! . . . the Book of the Month."—Charles Clayton Morrison.

\$2.00

A Dialogue in the Desert

By GERALD HEARD

In this imaginative account of the Three Temptations of Jesus, man's eternal conflict of right against wrong, of spiritual versus material, is highlighted. The dialogue between the Lonely Voice and the Dark Echo, set in the quiet of the desert, is memorable reading. Nothing Mr. Heard has written previously surpasses its provocative insight into the nature of the universe.

\$1.00

The Fine Art of Living Together

By ALBERT W. BEAVEN

Because of its spiritual insight and its practical wisdom this is an ideal book for those just married or contemplating marriage. Thousands of copies of earlier editions have helped young people embark on the great adventure of wedded life. Here is a new and completely revised edition, more valuable than ever in times of stress.

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Release

By STARR DAILY

The personal history of a former convict whose conversion was as sudden as that of Saul of Tarsus. "As a study in personality and religion it is extraordinary if not unique among the records of reformed men. The main thing is its witness to the power of religion, whether in prison or out. Not a conventional book. Read it and see."—*Christian Century*.

\$2.00

The Family Lives Its Religion

By REGINA WESTCOTT WIEMAN

"A book which all leaders in the field of family life will want to study with care and which pastors and thoughtful parents also will find unusually rewarding."—Leland Foster Wood. "The present reviewer . . . has several copies of it to loan to counselees in his private practice as a consulting psychologist. This is done without reservation."—David D. Eitzen in *Christendom*.

\$2.00

HARPER & BROTHERS • New York**Canal Zone Churches in Wartime**

Not since the days of President Theodore Roosevelt, General Gorgas and General Goethals, have the people of the United States and of the world had so great interest in the Panama Canal Zone as at present. Its safety and serviceableness are a matter of concern to the nation and the world. It should be equally an object of keen interest to the churches.

The summary of the records of the Union Churches at Balboa, Cristobal, Gatun, Pedro Miguel and Gamboa for the year 1941 have just been received. The increased interest in wartime activities, the construction of the new third channel and locks, have not lessened the interest in the Church. During the year the total membership of the five Union Churches has been increased from 926 to 1036, more than 10 percent. The membership of the Sunday Schools has grown from 1265 to 1471. The Woman's Auxiliary has held its own in spite of the evacuation of many women in the present emergency. Each congregation, Sunday School and Auxiliary, has raised more than has been expended. The total amount raised for all purposes, local expenses and missions, was \$30,512.23. Since the organization of the Union Church twenty-eight years ago, the people in the Zone have met all operating expenses, being aided only in the erection of churches, which have cost \$200,000. This is a splendid record.

The new town of Gamboa is still without a church building. Over twelve hundred Americans live there, having been transferred from other towns by the government. A Union Church has been organized in Gamboa which meets in the government-built Community Club. Four thousand dollars has been raised or pledged by the Gamboans for a church building. Nine denominations have given or voted appropriations for \$10,000. Individuals and local churches have given or pledged \$1,800. Thus \$15,800 has been assured for a new building, the estimated cost of which will be \$20,000.

In order that a church may be erected as soon as transportation and labor conditions in the Zone make it possible to build, it is necessary for the Committee on Religious Work in the Canal Zone to secure \$4,200 more in cash and pledges. Those who read this report are the ones from whom this money must come. Please send your gift or your inquiries to the Secretary of the Committee, Dr. Roy B. Guild, Federal Council of Churches, 297 Fourth Avenue, New York.

Post-Easter Suggestions

Suggested Program from Easter to Pentecost, FIFTY GREAT DAYS. Issued by the Department of Evangelism, 297 Fourth Avenue, New York. Price: single copy, three cents; additional copies, one cent each in any quantity, postpaid.

Women Study Ecumenical Movement

Recently there has been held, under the auspices of the Women's Coöperating Commission, a rather unusual seminar on the development of the ecumenical movement. It was unusual in the sense that, although it was a brief study course of only five morning sessions, it covered much ground and gave time for real discussion as well as for the lectures. The course was conducted by Professor Adolph Keller, of the universities of Geneva and Zurich. Dr. Keller is also Consultant of the World Council of Churches and his intimate personal experience of the life of the churches in Europe and in the United States gave him a rare background from which to teach ecumenical consciousness to Americans.

This seminar was attended by twenty busy women who gave up five mornings to the study, and who felt so well repaid that they have signified their willingness to help promote further conferences and ecumenical study groups. Any who desire to start such a study may appeal to Miss Anna E. Caldwell, 297 Fourth Avenue, New York, and she will put them in touch with some member of the Commission who will be glad to help go on with this "growth of ecumenical consciousness."

Dr. Keller made us feel the ecumenical movement as a living and growing force. He analysed the seven world conferences of the churches as part of the growth of the ecumenical stream, each contributing its especial truth.

We gave much time to a comparative study of recent Papal Encyclicals and the ecumenical message, and emphasis was put on what we all, Catholic and Protestant alike, hold in common in our religious faith, and must protect from the common foe that now persecutes both churches. We had time for most interesting discussion on the difference in the theological approach of the Protestant churches of Europe and America. Altogether the religious mind of twenty women was enlightened, deepened and strengthened by this course of study. Dr. Keller loves to designate the ecumenical movement as "the new humility of the churches." That "new humility" found a permanent place in the minds and hearts of his students, and we warmly commend to other groups a course of study such as this on The Ecumenical Movement.

DOROTHY PRENTICE COFFIN,
Chairman, Women's Coöperating Commission.

Expanding Radio Program

In addition to the religious programs which the Federal Council of Churches sponsors over the network of the National Broadcasting Company and the Blue Network, Inc., the Council has developed a new type of relationship with the Mutual Broadcasting Company in connection with its Radio Chapel each Sunday at 11:30 A.M. Eastern War Time.

The latter programs are the direct presentation of the Company, but the Company looks to the Federal Council to serve as a clearing-house in making arrangements in its behalf with the denominations which are invited to nominate the speakers over its facilities.

The arrangement began on an experimental basis last October and has proved so satisfactory to the Mutual Broadcasting Company that it has now been established on a permanent basis for the entire year.

Under this plan the available time is divided among Protestant, Roman Catholic, and Jewish groups. In the Protestant group each of the coöperating denominations which share in the plan selects its own speakers for the periods which are placed at its disposal. The following denominations have joined in the arrangement during the last six months: Methodist, Baptist, Protestant Episcopal, Presbyterian, United Lutheran, Congregational, Disciples of Christ, Reformed, and Missouri Synod Lutheran. The number of coöperating bodies is now being extended.

Mr. Frank C. Goodman, Director of the Department of National Religious Radio, who has served the Federal Council in its broadcasting program for nearly fifteen years, acts as the liaison official between the Mutual Broadcasting Company and the denominations coöperating in the plan.

"America's Prayer Minute," which is broadcast daily over the Mutual Broadcasting System at six P.M. E.W.T. continues to meet with a grateful response throughout the nation.

A Review of Pending Legislation

Information Service for February 21, 1942, contained digests of about twenty important bills pending in Congress. Send five cents to the Federal Council's Department of Research and Education for this title, "Social Legislation in Wartime."

On a related, current issue, the *Service* for March 14 discusses "The Farm Bloc and The Public Interest." This issue also is five cents a copy.

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Conference of Social Work

The Church Conference of Social Work will be held in connection with the National Conference of Social Work, in New Orleans, May 10-16. Canon Almon R. Pepper, President of the Church Conference, will be the chairman in charge of the program.

Included in the program will be discussions of the churches' wartime services, the role of the Church in social work and its relation to secular work, service to agricultural and industrial migrants, and religion's contribution to mental health in a time of stress.

Correspondence concerning the Conference should be directed to Dr. L. Foster Wood, 297 Fourth Avenue, New York.

A Record Distribution

As of March 20, the Department of Evangelism has mailed 220,500 copies of the *Fellowship of Prayer* for 1942. This is the largest annual distribution of this booklet yet achieved. Some weeks ago the Department sent to more than 300 individuals in as many communities a request that each ask the editor of his local newspaper to publish each day's meditation. To date, 225 of these correspondents have forwarded copies of their papers containing the devotion.

In six weeks 98,000 copies of *America's Prayer Minute* have also been sold.

"This World of Ours"

This is to be the title for a series of weekly broadcasts by Leslie Bates Moss. The Blue Network and its associated stations will present these messages on Fridays during April, May and June. They will originate in New York at 1:30 P.M. Eastern War Time.

The purpose of these talks will be to present the worldwide enterprise of the Christian Church as it bears on the world situation, both today and in the years ahead. Every effort will be made in these broadcasts to present in the most concrete way the things that can be done now by Christians who will accept their full responsibility.

The following are the subjects:

April	3	Priorities for Faith
"	10	Healing in Your Hands
"	17	We Have No Home
"	24	The Plasma of Courage
May	1	Slamming Doors
"	8	No Excuse for Failure
"	15	I Dare Not Hate
"	22	Be Sure Your Answer Is Right
"	29	We Are Not Alone
June	5	We Learn Another Language
"	12	We Have Made Promises
"	19	Companions for Strength
"	26	Definitely Forward

DR. DANIEL A. POLING SAYS:
"It is a MUST book for you"

I WAS IN HELL WITH NIEMOELLER

LEO STEIN



NORMAN VINCENT
PEALE SAYS: "I read
the book through at one
sitting. I could not put it
down . . . only a great soul
could have written it—a
bugle call to men to stand
for their faith."

An amazing true narrative of Pastor Niemoeller's days of heroic sacrifice for the Christian faith, told by a fellow-prisoner and companion for two years, of whom *The Pulpit Digest* says: "Dr. Stein, we are convinced, is the spokesman for one of the greatest figures in 20th Century Christianity. Niemoeller's cause is the cause of righteousness and of religious freedom." \$2.50

A DIGEST OF CHRISTIAN THINKING

CHARLES S. MACFARLAND

Harris Franklin Rall, Garrett Biblical Institute, says: "A wide knowledge of the literature of religion in every field, an extended acquaintance with the movements of religious life, furnish Dr. Macfarland with an unusual equipment as a reviewer of current religious works." \$1.50

At All Bookstores **FLEMING H. REVELL COMPANY** 158 Fifth Ave., New York

An Eye-Witness Story of Britain's Siege—

OUT OF THE BLITZ

P. G. S. HOPWOOD
(Sheffield, Eng.)

"A call to courage and faith. Beginning with the realm of a devastated Britain, Dr. Hopwood ends with a triumphant note—not just for military victory but of Christian faith."—Charles S. Macfarland, D.D.

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LIFE IS WHAT YOU MAKE IT

ALFRED GRANT WALTON, D.D.
Minister and NBC Radio Preacher

Out of his unusual experience Dr. Walton presents a practical volume of self-help for all who are anxious to get ahead and achieve success. Ideal for group discussions in churches, Christian associations and parent-teacher meetings. \$1.50

"WHEN YOU GO" STORIES

JOHN CURRY WALKER, Minister
Second Congregational Church, Waterbury, Conn.

A most interesting and usable volume of children story-sermons that are easily told and which catch and hold the attention of youngsters in a way that is hard to equal. \$1.50

Town and Country Notes

In the course of a recent meeting of the Committee on Town and Country of the Home Missions Council and the Federal Council, held at Trenton, N. J., the following business was transacted:

A sub-committee was asked to formulate plans for the further use of laymen as ministers in rural churches, and for their training.

Coöperative publication of materials for rural ministers and laymen was encouraged. It is hoped that in the near future the rural church departments of the Com-

mittee's constituency will unite in the quarterly publication of one pamphlet for the use of all.

The opportunity of the rural clergymen to assist rural youth in the present situation was stressed, and ways and means of assisting in the making of surveys, and the leadership of discussion groups among rural youth, were presented.

The stake of the Church in a stable rural life, particularly through the "family-size" farm operated by its owner, was considered. The Committee plans to continue a special project on the Church and farm ownership.

• News of State and Local Cooperation •

Northern California Calls an Executive Secretary

Rev. Abbott Book, who for fifteen years was Director of Religious Education of the Union Avenue Christian Church, St. Louis, Mo., has accepted the call of the California Church Council, Northern Area, to become its executive secretary. Mr. Book will assume his new duties April first.

Mr. Book is a graduate of Boston University in the field of Christian Education. He served for many years as the Chairman of the Commission on Religious Education of the Metropolitan Church Federation of St. Louis. He was one of the active participants in bringing the Missouri Church Council into being and served as its first president. During the past year he has served the Department of Education of the United Christian Missionary Society in the states of Montana, Florida, and Georgia. This service was in the nature of that of a local church consultant. In these contacts Mr. Book interpreted present trends in the program of Christian education in the local church, particularly with reference to educational curriculum methods. Mr. and Mrs. Book and Jeanne, their daughter, will live in Oakland. The office of the California Council will be located in San Francisco.

New Councils Organized

In the report of the staff to the Inter-Council Field Department a summary of the organization of new councils since the last meeting of the Department on October 20 and 21 lists the following developments in states: The Arizona Interdenominational Church Council and the Indiana Council of Churches have been organized; the South Dakota Council of Churches and the South Dakota Council of Religious Education have merged; first steps have been taken toward the organization of a new council of churches in South Carolina and plans have been initiated toward expanding the Intermountain Conference centering around Salt Lake City, Utah, into an Intermountain Council of Churches.

Developments in cities include the follow-

ing new councils of churches: Port Chester, N.Y.; Springfield, Vt.; St. Joseph, Mo.; Pullman, Wash.; Burlington, Iowa; Oxford, N.Y.; Winterset, Iowa; Abilene, Kan.; Loraine, Ohio; Pomeroy, Ohio; Hollis, N.Y.; Lynchburg, Va.; Wheeling, W.Va.; Rock Island, Ill.; Austin, Tex.; Holyoke, Mass.; Oskaloosa, Iowa; Melrose, Mass.; Wyoming Valley, Wilkes-Barre, Pa.

Two additional cities have reorganized by merging councils of churches and councils of religious education. They are Albany, N.Y., and Portland, Maine.

The following cities are in process of organizing councils of churches: New Brunswick, N.J.; Shreveport, La.; Alexandria, Va.; Hopkinsville, Ky.; Jersey City, N.J.; Watertown, N.Y.; Charlottesville, Va.; San Antonio, Texas; Harrisburg, Pa.; Roanoke, Va.; Lewiston, Pa.; Memphis, Tenn.

Missouri Studies Religion's Place in Education

Under the auspices of the Missouri Council of Churches there was held in Columbia on February 17 an exploratory conference on religion in the curriculum of public education. The participants included public school superintendents, representatives of the staff of the State Board of Education, staff members of the Missouri Council of Churches, the Federal Council of the Churches of Christ in America, and a representative group of ministers and laymen closely connected with the Christian education program of the churches of Missouri.

By agreement the seminar concentrated on ways and means through which a common body of religious faith could be taught by the public schools themselves as an integral part of their curriculum. It was pointed out that there are no legal barriers in Missouri to the teaching of religion in the schools. A misconception at this point has arisen over the identification of religion with sectarianism. A second conference has been called to continue this study in early April.

Coöperative Reception for Newcomers

On March 1, 1942, Protestants, Catholics, and Jews of Richmond, Va., united in giving a reception to 500 members of the staff of the Patent Office of the U. S., which was recently moved from Washington to that city. The Richmond Ministerial Union coöperated with Catholic and Jewish groups. One thousand residents of Richmond were present to welcome the newcomers. The reception was entirely informal. This method of coöperative reception to newcomers may be suggestive to churches in many communities in the nation during a time of unprecedented migration.

One Thousand New Members

The Brooklyn Church and Mission Federation reports that in its recent Home Visitation Evangelism Campaign 75 churches participated and brought in more than one thousand new members. Partial reports indicate some interesting facts. The Monday night workers secured decisions from 40½ per cent of all prospects visited. Tuesday night workers secured decisions from 55 per cent of all prospects visited. That is, of 413 people visited there were 227 decisions. One team visited 9 prospects and secured 8 decisions, including the mother-in-law of one of the workers. A declining church in a shifting population center reported three teams in two evenings secured 20 adult first decisions. A church in an Italian section reported 19 adult decisions, 12 of whom were formerly Roman Catholics. The Department of Evangelism has issued a bulletin entitled "Continuation Program for Brooklyn Churches," which is available upon request.

Tree-Planting Retreat

The Youth Department of the Ohio Council of Churches has announced a "Ministers' Tree-Planting Retreat" for April 6-11. Twenty clergymen have been invited to Camp Indianola, Ohio's inter-

WALTER RAUSCHENBUSCH

By D. R. Sharpe

Introduction by
HARRY EMERSON FOSDICK

Here is an intimate picture of America's disciple of Christian social progress, Walter Rauschenbusch, written by one of his closest friends and associates—his secretary, D. R. Sharpe. We are given a keen appreciation of Rauschenbusch as a man, as well as a preacher, teacher and writer, against the backdrop of the tumultuous, changing times in which he dared to live. "This admirable biography of him will render to us who personally came under his influence a ministry of recollection, full of stimulus and charm, and to those who never knew him it will introduce one of the most inspiring teachers and prophets that American Christianity has produced."—Dr. Fosdick. (tent.) \$2.50

THE HIGHWAY OF GOD

By Ralph W. Sockman

Now, more than ever before, there is urgent need for the Christian way of life among men. In this new book, Dr. Sockman presents a practical program for a vital Christianity, alive to the needs of today and tomorrow—a Christianity which will truly be a place of refuge and a source for spiritual victory.

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GETTING DOWN TO CASES

By Charles T. Holman

An intensely practical handbook dealing with the personal problems of average men and women. Actual cases are outlined, a clear analysis of each problem is given and the approach and treatment are suggested.

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LIFT UP YOUR HEARTS

By W. Russell Bowie

This book has won wide praise and popularity as a manual for group and personal devotion. It includes prayers for special days and occasions and takes particular heed of the devotional needs of young people. Now available at a popular price.

\$1.00

CHRISTIANITY AND THE FAMILY

By Ernest R. Groves

Dr. Groves makes a stirring plea for a more universal Christian interest in the family and a keen analysis of its problems in modern society. He offers a wealth of practical help gained from his years of experience in dealing with the domestic problems of countless men and women who have sought his aid.

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MACMILLAN • New York

denominational camp, to engage in a project of reforestation by the planting of 3,000 evergreen trees on one of the Hocking Hills. Planned as a time when relaxation from heavy Lenten duties will be welcomed, this cooperative project is offered. Ministers will bring their own food. Cooking will be done cooperatively. There will be time for play, "bull sessions," reading, morning watch, and vespers. The Director of the project will be Cecil C. Hankins, director of the Youth Department of the Ohio Council of Churches and Religious Education.

Massachusetts Calls New Staff Member

The Massachusetts Council of Churches has announced the appointment of the Rev. David W. Staffeld as Director of Weekday Religious Education. Dr. Staffeld at the time of his appointment was minister of the Adams Shore Evangelical Church, Quincy, Mass. Federal Council readers will remember Dr. Staffeld as the Executive Secretary of the Minneapolis Church Federation from 1929 to 1933. He has been serving as the chairman of the Weekday Religious Education Committee of the Massachusetts Council of Churches.

Home Enrollment

The Minnesota Council of Religious Education has issued a Home Enrollment blank. It contains 15 activities in which a home may participate in the United Christian Education Advance. From among these it is suggested that a family will choose four as goals to be achieved. The list includes: Having table blessing at meal time; family Bible-reading and prayer; using devotional booklets for family worship; arranging a "quiet corner" for family altar; use of "Susannah's Sanctuary" plan with children;

SUMMER STUDY

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using books and pictures that will deepen the spiritual life of all members of the family; subscribing for and using a church paper; subscribing for and using a periodical on the Christian home; attendance at church services, family seated together; attendance at Sunday school; seeking to make the Sunday school lesson meaningful in daily life; helping establish and attend community leadership education classes; attending group meetings in your church dealing with personal faith and experience and Bible study; "Family at Home Night"; helping other families to participate in the United Christian Education Advance.

Wichita Plans Summertime Advance

Special plans have been announced for reaching the unreached youth through vacation church schools next summer. The outlines of plans include:

1. More vacation church schools within the church parishes, in new housing areas, and in areas of special delinquency.

2. A city-wide enlistment of volunteer leadership through the cooperation of each local church.

3. Both denominationally and interdenominationally sponsored vacation church schools, in order that the entire area of need may be covered.

Pentecost Observance and Christian Unity

The Executive Committee of the Maine Council of Churches voted on March 3 to recommend to the churches of the state "that Pentecost, May 24, be observed as a Sunday for the recognition of our common Christian Unity." The Executive Committee further expressed the hope that many churches will take special offerings upon this occasion of the observance of "the birthday of the Christian Church" to help cover their share of the cost of their work which is carried for them through the Maine Council of Churches.

A Unique Finance Folder

Under the caption, "The Lights Are Going Out," the Denver Council of Churches and Religious Education presented its appeal for \$10,000 to help keep the Light shining. This folder was in two colors, containing both photographic and cartoon portrayals of services and activities designed to meet the religious needs of the community. There were 49 half-tones and line cuts and nine additional line illustrations. On the back page the entire official leadership of the Council were portrayed in pictures.

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The Highway of God

By RALPH W. SOCKMAN

Macmillan. \$2.00.

The Lyman Beecher lectures at Yale have often strayed far from the original term "on preaching." Ralph W. Sockman returns to the original purpose. He does so, however, not by giving homiletical advice, but in revealing the power which preaching may have, in any age and under all circumstances. Dr. Sockman illustrates by using John the Baptist as a partial norm. Such preaching today has to be in a "wilderness." He thus magnifies the preacher as prophet, with realistic acceptance of the conditions of the "wilderness" of our day, but does so with a certainty of God revealed by One who was "greater than John the Baptist." "The first Christian appraisal of preaching" was Jesus' "estimate" of John, as "more than a prophet." He was a preparer of the way of the Lord, as the Christian preacher must be today.

The modern age, "which has glorified man's scientific achievements has pronounced the most humiliating verdict on the value of man himself." Faith in specific reforms has been undermined. Secular education has neglected the transmission of religious tradition, and our youth are unprepared to go out into the modern "wilderness of work," in the midst of world chaos.

The contemporary pulpit is in perplexity and confusion. There is need of a "road map" in the contemporary democracies, which have not as yet revealed "great objectives." The function of our spiritual

guides is to find "a satisfying and saving philosophy of life," on which men are not only in a wilderness but also in the darkness of night.

The pulpit is in more danger of losing freedom through "catering to the public" than even through governmental pressure; the preacher "must beware lest even his pastoral consciousness dull the edge of his prophetic conscience." He must not let his speech be profaned by "the *idola* of the marketplace." The Christian gospel is now "faced with the challenge of controlling the social currents which it helped to start," and the Church is now "being tested as to its power to control the political, economic, and social forces which it helped to generate."

Dr. Sockman follows with "guiding principles" to "a Jesus way of life" which is independent of conditions. The guide must emphasize "the abiding content" rather than "the changing and desolating context." Social programs are to be appraised in the light of "the plan of the eternal God pursuing a redemptive purpose with an everlasting love working through the life and cross of an undying Personality."

"Where" is the Kingdom of Heaven "at hand"? Jesus talked of it "as a reality already here." Is it not "the unity or universe" of "these ultimate goods, beauty, truth, love, goodness"? "In its perfection" it is "beyond history"; "in its approximation it is within history." Let us not talk then about "building" the Kingdom but preach about "realizing" it.

"The forgiveness of the world can only be accomplished by the judgment of the world." The prophet is called to declare divine justice. A corrective needed for "the children of the marketplace" is a combination of "realism with hope." If the Utopians needed to be warned of a "judgment" to come, so today the Barthians need to be warned of a "redemption" to come. We need to be led where we can see the "Invisibles," what Isaiah called the "treasures of darkness." There is a holy hill whence we can see the "Imponderables," and finally the "Invincibles." The slow but inevitable working of divine justice, the suicidal

futility of anger, the fertilization of life through sacrifice are lessons which give confidence when the darkness becomes deepest."

No preacher today can afford to evade the searching questions which the author raises from point to point in a volume which, while taking wide sweep, goes deeply to the conscience of the preacher who, as a prophet, has one.

C. S. M.

These Shared His Power

By EDWIN MCNEILL POTEAT

Harper & Bros. \$1.75.

This third volume in Dr. Poteat's trilogy fulfils the expectations aroused by the first two volumes. As a keen character study of the effect of the Resurrection on those who had been close to Jesus, it has few equals. Dr. Poteat has rare skill in picturing Bible characters in their true Oriental setting. His style is devoid of the exotic note which so often characterizes attempts of this kind. His portrayals are convincing, vivid, human, and illuminating.

J. M.

Get More Out of Life

By CATHERINE GROVES

Association Press. \$1.25

This book by a competent family case worker, daughter of Ernest R. and Gladys H. Groves, performs two useful functions. It reassures those for whom "life is but a squeezed lemon" that real help is available for their problems, and that many kinds of resources they may not have suspected are ready at their command. The second contribution is the common-sense analysis of the functions of the various specialists in human problems—the physician, psychiatrist, psychologist, minister, visiting teacher, family case worker, and others. The layman reading this book would have a good picture of how to look for the person most likely to help him.

Ministers are listed as "semi-professional" counselors, because their main interest is prevention and they "make no attempt to deal with anything deeply rooted in the person's personality." In one sense this is accurate, but in another it is questionable. The author's idea at the purely pragmatic level is however quite correct. Some psychiatrists and psychologists may boggle



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a bit at the coming new profession of "counseling" which the author envisages, chiefly as the next stage in development of social case work.

This is in no sense a "boot-strap" book, nor is it designed especially as an aid to understanding one's own difficulties. Its main functions are to suggest that if there are such difficulties, something helpful can be done about them, and to give good instruction as to how to go about it. One hopes, therefore, that it may have a wide reading especially among that great body of laymen who are called upon from time to time to be "first aid workers" in counseling.

S.H.

Their Future Is Now

By ERNEST M. LIGON

Macmillan Co. \$1.00

This is a new kind of book on character education. It is based upon a research project carried on jointly by the department of psychology in Union College and the Westminster Presbyterian Church in Albany, N. Y. It includes an elaborate series of questionnaires designed to measure growth in Christian personality in the individual child and youth.

As definite goals for character development, eight specific traits are proposed,

based on the Beatitudes of Jesus and developed in the light of modern psychology. These eight traits are in turn subdivided into many constituent attitudes. These are presented as they apply at each of the different age-levels.

A special characteristic of the treatment is the emphasis on individual differences. A comprehensive "personality profile" is outlined, with suggested methods for the measurement of its various traits. At the end of the discussion of each age-level is a questionnaire which indicates what specific aspects of the child's personality can most profitably be strengthened during that period and gives a standard for ascertaining the extent of progress that has been made.

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The Gospel and the Church

By CHARLES E. RAVEN

Charles Scribner's Sons. \$3.50

The distinguished Professor of Divinity at Cambridge University sees in the Church today "a chilly sense of doubt that verges upon despair." Something is "desperately wrong." The problem may be summed up by saying that "institutional religion, in whatever denominational dress," is singularly unlike the splendor of the Master or the energy which inspired His Apostle. There has been a grave "distortion" of the Apostolic Gospel.

A scholarly historical review leads to the conclusion that within the first five centuries of the Christian era the Gospel was distorted in its valuation of nature, of history, and of community. The original Gospel had an "incarnational and sacramental view" of the universe but the Church fell into "renunciation" of nature, transforming a religion of love and joy and peace into a religion of escape from the world. "Continental theology" in general and Karl Barth in particular are regarded as perpetuating this distortion today. A similar "distortion" of the significance of history has virtually eliminated a vital faith in the Holy Spirit as at work in the world of men; and in this connection, too, Barth is severely criticized. A rigid ecclesiastical organization has further distorted the conception of the Church as the community of the Holy Spirit.

The way out which Dr. Raven vigorously urges includes a new appreciation of "the universal energy of God"; an enhanced understanding of history as the arena of God's activity; and an emphasis on the Church not as an organization but as a fellowship of the Spirit.

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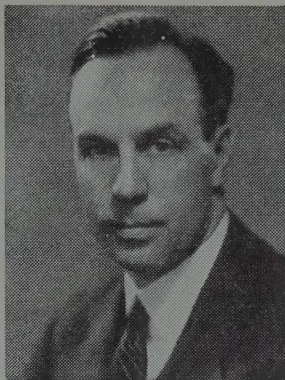
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